

صلّوا كما رأيتموني أصلّي

NAMAZ-E NABAWI ﷺ

TAKBEER E OULA SE SALAAM TAK
(sahih ahadees ki roushni mein)

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romanised: syed ibrahim salafi

THE WAY OF SALAFIYYAH

(The True Knowledge of Islam)

NAMAZ E NABAWI TAKBEER E OULA SE SALAAM TAK (sahih ahadees ki roushni mein)

الحمد لله ربّ العالمین والصّلاۃ والسّلام علی رسوله الأمین، أما بعد

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Rasoolullah ﷺ ne farmaaya:

((صلوا کما رأیتمونی أصلی))

"Tum is tarha namaz padho jis tarha mujhe namaz ada karte huwe dekhte ho." (Sahih Bukhari: 631)

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GIYARA(11) SAHABA E KIRAAM RAZI ALLAHU ANHUM KI SHAHADAT:

Sayyiduna Abu Humaid Saa'edi (Razi Allahu Anhu) se riwayat hai ke unhon ne Rasoolullah ﷺ ke 10 Sahaba (Razi Allahu Anhum) (ki jamaa'at) mein kaha ke main tum (sab) se ziyadah Rasoolullah ﷺ ka tariqa e namaz ko jaanta hon, Sahaba e Kiraam (Razi Allahu Anhum) ne kaha: wo kaise, na tou tum Aap ﷺ ke paas ziyadah aate rahe ho aur na hum se ziyadah Aap ki sohbat mein rahe ho? unhon ne jawaab diya: han (waqai surate haal tou yehi hai), (yeh sun kar) Sahaba e Kiraam (Razi Allahu Anhum) ne un se kaha: phir (hammare rubaru Rasoolullah ﷺ ki namaz) bayaan karo, Sayyiduna Abu Humaid Saa'edi (Razi Allahu Anhu) ne kaha: "jab Rasoolullah ﷺ namaz ke liye khaday hote tou apne dono hath kandho ke barabar utthatey phir takbeer (tehrima) kehte, phir Qur'an padhtey, phir (ruku ke liye) takbeer kehte aur apne dono hath kandho ke barabar utthatey, phir ruku karte aur apni hatehliya apne ghotno par rakhte, phir

(ruku ke dauraan) kamar seedhi karte, pas na apna sar jhukate aur na buland karte, (peet aur sar hamwar rakhte) aur phir apna sar ruku se utthatey tou kehte (Sami 'Allahu Liman Hamidah) phir apne dono hath utthatey yahan tak ke inhen apne kandho ke barabar karte, aur (qaoma mein itminaan se) seedhe khaday ho jaate aur (Allahu Akbar) kehte, phir zameen ki taraf sajde ke liye jhukte, pas apne dono hath (baazo) aur pehlo rano (aur zameen) se door rakhte aur apne dono paaon ki ungliya khol letey (is tarha ke ungliyo ke sar qiblah rukh hote), phir apna sar sajde se utthatey aur apna bayan paaon modtey (bichaa letey), phir us par baithtey aur seedeh hote yahan tak ke har haddi apni jagha par aajati (bade itminaan se jalsa mein baithtey), phir (doosra) sajdah karte, aur (Allahu Akbar) kehte aur uthtey aur apna bayan paaon modtey, phir us par baithtey aur dil jami se aitedaal karte yahan tak ke har haddi apne thikane par aajati (itminaan se jalsa e istirahat mein baithtey), phir (doosri rakat ke liye) khaday hote, phir is tarha doosri rakat mein karte, phir jab do rakat padh kar khaday hote tou (Allahu Akbar) kehte aur apne dono hath kandho ke barabar utthatey, jaise namaz ke shuru mein takbeer e oula ke waqt kiya tha, phir is tarha apni baqi namaz mein karte yahan tak ke jab wo sajdah hota jis ke b'ad salaam hai (aakhri rakat ka doosra sajdah jis ke b'ad baith kar tashahud, durood aur dua padh kar salaam phairtey hai) tou apna bayan paaon (dayin pindli ke niche se) bahar nikaal letey aur bayin janib, koley (sireen) par baithtey, phir salaam phairtey, (ye sun kar) in Sahaba e Kiraam (Razi Allahu Anhum) ne kaha: (Aye Abu Humaid Saa'edi!) tuney sach kaha: Rasoolullah ﷺ is tarha namaz padha karte thhey...

(Sunan Abi Dawood: 730 Wa Sanadahu Sahih, Jaame' Tirmizi: 304. Ibne Hibbaan ne al-Mawaarid, Hadees: 491 mein, Imam Tirmizi ne aur Imam Nawawi ne al-Majmu': 3/407 mein ise sahih kaha hai)

Is hadees se bahut si baaten maloom hoti hai jin mein se ek yeh hai ke Sahaba e Kiraam (Razi Allahu Anhum) ke nazdeek Rasoolullah ﷺ ki wafaat tak rafaulyadain mansookh nahi huwa. (hafiz zubair rahimahullah)

NAMAZ KI NIYAT

Rasoolullah ﷺ ne farmaaya:

((إنما الأعمال بالنيات))

"Aamalon ka daar o madaar niyaton par hai." (Sahih Bukhari: 1, Muslim: 1907)

Niyat chunke dil se ta'alluq rakhti hai, is liye zubaan se alfaaz ada karne ki zaroorat nahi hai, aur niyat ka zubaan se ada karna Rasoolullah ﷺ ki sunnat nahi hai aur na Sahaba (Razi Allahu Anhum) ke amal se sabit hai. (tafseel ke liye dekhe namaz e nabawi page: 180)

QIYAAM

Sayyiduna Imran bin Husain (Razi Allahu Anhu) bayaan farmaate hai: mujhe bawaseer ki takleef thi, Nabi e Akram ﷺ ne farmaaya:

((صل قائما، فإن لم تستطع فقاعدا، فإن لم تستطع فعلى جنب))

"Khaday ho kar namaz ada karo, agar taqat na ho tou baith kar, agar baith kar ada karne ki bhi taqat na ho to lait kar (namaz ada karo)." (Sahih Bukhari: 117)

Is se maloom huwa ke istetaa'at ke bawajood baith kar farz namaz ada karna jayiz nahi aur aur yeh Qur'an ke bhi khilaaf hai, "Aur Allah ke liye ba-adab khaday huwa karo." (Surah Baqarah: 238) (hafiz zubair rahimahullah)

TAKBEER E OULA

Qiblah ki janib mou(face) kar ke (Allahu Akbar) kehte huwe rafaulyadain kare. yani dono hath kandhon tak utthayen.

Sayyiduna Abdullah bin Umar (Razi Allahu Anhu) farmaate hain:

((رایت النبی ﷺ افتتح التکبیر فی الصلاۃ، فرفع یدیه حین یکبر حتی یجعلهما حذو منکبیه))

"Maine Nabi e Kareem ﷺ ko dekha, aap ne namaz ki pehli takbeer kahi aur apne dono hath kandho tak utthayen."(Sahih Bukhari: 738)

Ise takbeer e oula is liye kehte hain ke namaz ki sab se pehli takbeer hai aur is se namaz shuru hoti hai aur ise takbeer e tehrima bhi kehte hain kiyunke is ke sath hi bahut se chizen namazi par haraam ho jaati hai.(hafiz zubair rahimahullah)

- Hath utthatey waqt ungliya (normal tariqe par) khuli rakhe. na ungliyo ke darmiyaan ziyadah fasla kare na ungliya milaye. (al-Mustadrak Lil Haakim: 856 Wa Sanadahu Hasan Imam Haakim ne al-Mustadrrak 1/234 mein aur Hafiz Zehbi ne ise sahih kaha hai. Sunan Abu Dawood: 753, Jaame' Tirmizi: 240 Wa Sanadahu Hasan)
- Rasoolullah ﷺ dono hath kandhon tak utthatey.(Sahih Bukhari: 735, Sahih Muslim: 390)

- Nabi e Akram ﷺ (kabhi kabhi) hath kano tak buland farmaate. (Sahih Muslim: (25) 391)

Shaykh Albani Rahimahullah farmaate hain ke rafaulyadain karte waqt hathon se kano ko chhone ki koi daleel nahi hai, in ko chhona bid'at hai ya waswasah, masnoon tariqa hatheliya kandho ya kano tak utthana hai, hath utthane ke maqaam mein mard aur aurat dono barabar hain, aisi koi sahih hadees maujood nahi jis mein yeh tafreeq ho ke mard kano tak aur auraten kandho tak hath buland karen.

SEENE PAR HATH BANDHNA:

- Phir dayan(right) hath bayen(left) hath par rakh kar seene par bandha ley.

Sayyiduna Hulb Tayi (Razi Allahu Anhu) farmaate hain ke maine Rasoolullah ﷺ ko seene par hath rakhe huwe dekha. (Musnad Ahmed: 5/226 Wa Sanadahu Hasan)

Sayyiduna Waayil bin Hujr (Razi Allahu Anhu) Rasoolullah ﷺ ki namaz ka tariqa bayaan karte huwe farmaate hain ke Aap ﷺ ne dayan hath bayen hath ki hatehli (ki pusht) uske jod aur kalayi par rakha..

(Sunan Nasai: 890 Wa Sanadahu Sahih, Ise Imam ibne Hibbaan ne al-Mawaarid: 485 mein aur Ibne Kuzaima ne: 480 mein ise sahih kaha hai)

Hamen bhi dayan hath bayen hath par is tarha rakhna chahiye ke dayan hath bayen hath ki hatehli ki pust, jod aur kalayi par aajaye aur dono ko seene par bandha jaaye taake tamaam riwayaat par amal ho sake.

Sayyiduna Sahl bin S'ad (Razi Allahu Anhu) se riwayat hai ke logon ko Rasoolullah ﷺ ki taraf se ye hukm diya jaata tha: "Namaz mein dayan hath bayen ziraa' (kalayi) par rakhen." (Sahih Bukhari: 740)

Seene Par Hath Bandhne Ke B'ad Ki Duayen:

Sayyiduna Abu Huraira Razi Allahu Anhu riwayat karte hain ke Rasoolullah ﷺ takbeer e oula aur qiraat ke darmiyaan kuch dear chup rehte, pas maine kaha: mere maa baap aap par qurban, Aye Allah ke Rasool ﷺ! aap takbeer aur qiraat ke darmiyaan khamosh reh kar kya padhte hain? Aap ﷺ ne farmaaya, yeh padhta hon:

((اللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللّٰهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ))

"Aye Allah! mere aur mere khataaon ke darmiyaan doori daal dey jaise tuney mashriq aur maghrib ke darmiyaan doori rakhi hai, Aye Allah! mujhe khataaon se is tarha paak kar jaise ke safeed kapda mail se paak kiya jaata hai, Aye Allah! meri khataaen (apni bakhshish ke) paani, barf aur olon se dho daal." (Sahih Bukhari: 744, Sahih Muslim: 598)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

PHIR YEH PADHEN:

((أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ))

"Main Allah ki panaah mangta hon jo (har awaaz ko) sunne waala (aur har cheez ko) jaanne waala hai, mardood shaitaan (ke shar) se, us ke waswase se, us ke takabbur se aur us ki phonkon (jadu) se." (Sunan Abu Dawood: 775 Wa

Sanadahu Hasan, Imam Ibne Kuzaima ne: 467 mein ise sahih kaha hai)

PHIR SURAH FATIHA PADHEN:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَٰنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"Allah ke naam se (shuru karta hon) jo nihayat raham karne waala, behad meharbaan hai. saari tareef Allah ke liye hai jo tamaam makhloqaat ka Rab hai. behad raham karne waala, behad meharbaan hai. badlay ke din ka malik hai. (Aye Allah)! hum teri hi ibaadat karte hain aur tujh hi se madad mangte hain. hamen seedhe raaste par chala. un logon ke raaste par jin par tuney in'aam kiya jin par gazab nahi kiya gaya aur jo gumraah nahi huwe." (Surah Fatiha: 1-7)

Sayyiduna Anas (Razi Allahu Anhu) farmaate hain ke Rasoolullah ﷺ, Abu Bakr aur Umar (Razi Allahu Anhuma) qiraat "Alhumdulillahi Rabbil 'Alameen" se shuru karte thhey. (Sahih Bukhari: 743, Muslim: (52) 399)

Sayyiduna Anas (Razi Allahu Anhu) kehte hain ke maine Rasoolullah ﷺ, Sayyiduna Abu Bakr, Sayyiduna Umar aur Sayyiduna Usman (Razi Allahu Anhum) ke peechey

namaz padhi wo buland awaaz se "Bismillah Hir-Rahman Nir-Raheem" nahi padhtey thhey. (Sahih Muslim: 399)

Yane aap "Bismillah Hir-Rahman Nir-Raheem" sirran (ahistey) padhtey thhey.

Namaz Aur Surah Fatiha:

Rasoolullah ﷺ ne farmaaya:

((لا صلاة لمن لم يقرأ بفاتحة الكتاب))

"Jis shaksh ne (namaz mein) surah fatiha nahi padhi, us ki namaz nahi." (Sahih Bukhari: 756, Muslim: 394)

Is hadees se maloom huwa ke jo shakhs bhi namaz mein ho, khawah wo akela ho ya jamaa'at ke sath, imam ho ya muqtadi, muqeem ho ya musafir, farz padh raha ho ya nafl, imam Surah Fatiha padh raha ho ya koi aur surat, buland awaaz se padh raha ho ya ahistey, agar usey Surah Fatiha aati ho, phir bhi na padhe tou uski namaz nahi hogi, is masle ki tafseel ruku ke bayaan mein ayegi, In-Sha-Allah. (hafiz zubair rahimahullah)

Sayyiduna Ubaadah bin Saamit (Razi Allahu Anhu) riwayat karte hain ke hum namaz e fajr mein Rasoolullah ﷺ ke peechey thhey, Aap ne Qur'an padha, pas Aap par padhna bhari hogaya, jab namaz se farigh huwe tou farmaaya: "shayad tum apne imam ke peechey padha karte ho."? hum ne kaha: ji han, Aye Allah ke Rasool! Aap ne farmaaya: "siwaye Fatiha ke aur kuch na padha karo kiyunke us shaksh ki namaz nahi hoti jo Surah Fatiha na padhe. (Sunan Abu Dawood: 823, Wa Sanadahu Hasan. Jaame' Tirmizi: 311. Imam Ibne Kuzaima ne: 1581 mein, aur

Ibne Hibbaan ne al-Mawaarid: 460,461 mein ise sahih qaraar diya hai, jab ke Imam Baihaqi ne 2/164, Tirmizi aur Darqutni ne: 1/318 mein ise hasan kaha hai)

Sayyiduna Abu Huraira (Razi Allahu Anhu) bayaan karte hain ke Rasoolullah ﷺ ne farmaaya: "Jis shaksh ne namaz padhi aur us mein Surah Fatiha na padhi, pas wo (namaz) naqis hai, naqis hai, naqis hai, puri nahi." Sayyiduna Abu Huraira (Razi Allahu Anhu) se pouchaa gaya ke hum imam ke peechey hote hai (phir bhi padhen?) tou Sayyiduna Abu Huraira (Razi Allahu Anhu) ne kaha: (han!) tou isko dil mein padho." (Sahih Muslim: 395)

In ahadees se sabit huwa ke muqtadiyon ko imam ke peechey (chahe wo buland awaaz se qiraat kare ya na kare) Surah Fatiha zaroor padhni chahiye.

Ameen Ka Masala:

Jehri namazon mein imam aur muqtadi aameen bil jahr kahen.

Aameen ka aghaaz pehle imam karega, uski awaaz sunte hi tamaam muqtadi hazraat bhi aameen kahenge, imam se pehle ya kuch dear b'ad mein unchi awaaz se aamaan kehna durust nahi hai, lekin agar imam buland awaaz se aameen na kahe tou muqtadi hazraat ko aameen keh deyni chahiye kiyunke Nabi e Akram ﷺ ki itaa'at, imam ki iqtidah par muqddam hai. (hafiz zubair rahimahullah)

Sayyiduna Waayil bin Hujr (Razi Allahu Anhu) riwayat karte hain ke maine suna Rasoolullah ﷺ ne

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

padha, phir aap ne buland awaaz se ameen kahi. (Sunan Abu Dawood: 932, 933 Wa Sanadahu Hasan. Jaame' Tirmizi: 248 Imam Tirmizi ne ise hasan jabke Hafiz Ibne Hajar ne Talqees al-Habeer: 1/236 mein Imam Daarqutni: 1/334 mein sahih kaha hai)

Sayyiduna Abu Huraira (Razi Allahu Anhu) farmaate hain ke Rasoolullah ﷺ ne farmaaya: "Jab imam aameen kahe tou tum bhi aameen kaho, jis shaksh ki aameen fariston ki aameen ke muwaafiq ho gayi tou uske pehle sab gunaah mu'aaf kar diye jaate hain." (Sahih Bukhari: 780. Muslim: 410)

Is hadees se maloom huwa ke jis muqtadi ne abhi Surah Fatiha shuru ya khatam nahi ki, wo bhi aameen kehne mein doosron ke sath shareek hoga taake usey bhi ghuzishta gunaahon ki mu'aafi mil jaaye, b'ad mein wo apni Fatiha mukammal kar ke dubara aahistey aameen kahega. Walllahu Aalam. (hafiz zubair rahimahullah)

Imam Ibne Kuzaima is hadees ki sharah mein farmaate hain: "Is hadees se saabit huwa ke imam unchi awaaz se aameen kahe kiyunke Nabi e Akram ﷺ muqtadi ko imam ki aameen ke sath aameen kehne ka hukm isi surat mein dey sakte hain jab muqtadi ko maloom ho ke imam aameen keh raha hai, koi aalim tasawwur nahi kar sakta ke Rasoolullah ﷺ, muqtadi ko imam ki aameen ke sath aameen kehne ka hukm den jab ke wo apne imam ki aameen ko sun na sake. (Sahih Ibne Kuzaima: al-Azaan al-Iqaamah, Baab: Jehr bi-Aameen: 570)

Sayyiduna Abdullah bin Zubair (Razi Allahu Anhu) aur unke muqtadi itni buland awaaz se aameen kaha karte thhey ke masjid gonjh uthti thi.

(Sahih Bukhari: 780. Musannaf Abdur Razzaq: 2/96,97 Hadees: 2640, Imam Bukhari ne ise basigah e jazm zikr kiya hai jo unke nazdeek iske sahih hone ki daleel hai. (hafiz zubair rahimahullah) yeh riwayat apne shawahid ke sath sahih hai.)

Rasoolullah ﷺ ne farmaaya: "Jis qadr yahoodi salaam aur aameen se chidte hain, itna kisi aur cheez se nahi chidte, pas tum kasrat se aameen kaho."

(Sunan Ibne Maajah: 856, Wa Sanadahu Sahih. Imam Ibne Kuzaima 574,1585 aur Busiri ne ise sahih kaha)

Dua, taouz, tasmiya aur Surah Fatiha padh kar aameen keh leyne ke baad, Qur'an e Majeed mein se jo kuch yaad ho, us mein se kuch padhen. (Sahih Bukhari: 793)

Aadaab E Tilawat:

Rasoolullah ﷺ ki zawja e mohtarma (Razi Allahu Anha) se riwayat hai Aap ﷺ "Alhumdulillahi Rabbil 'Aalameen" padhte phir tehar kar "Ar-Rahman Nir-Raheem" padhte phir tehar kar "Maaliki Yaumiddeen" padhte thhey. (Musnad Ahmed: 6/288, Hadees: 26470, Wa Sanadahu Sahih)

Mazkoorah hadees kasrat taraq ke sath marwi hai, is masle mein ise buniyaadi haisiyat haasil hai, ayimma e salaf e saleheen ki ek jamaa'at har ayat par waqf farmaati

thi agar ma-b'ad ki ayat ma'naa ke lihaaz se pehli ayat ke muta'alliq hoti thi, phir bhi qat' kar ke padhte thhey. Tilawat e Qur'an ka masnoon tariqa yehi hai lekin aaj aam qari hazraat is tarha tilawat karne se guraez karte hain.

RAFAULYADAIN:

Rafaulyadain yani dono hathon ka utthana namaz mein chaar jagah saabit hai:

1) **Shuru namaz mein (takbeer e tehrima ke waqt),**
2) **Ruku mein jaane se qabl,**
3) **Ruku se uthne ke b'ad aur**
4) **Teesri rakat ki (shuruwaat) ibtedaa mein.**

In maqamaat par rafaulyadain karne ke dalaayil darj zail hai:

Sayyiduna Abdullah bin Zubair (Razi Allahu Anhu) farmaate hain:

((صليت خلف أبي بكر الصديق رضى الله عنه فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع وقال أبو بكر؛ صليت خلف رسول الله ﷺ فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع))

"Maine Sayyiduna Abu Bakr siddiq (Razi Allahu Anhu) ke peechey namaz padhi, wo namaz ke shuru mein, ruku se pehle aur jab ruku se sar utthatey tou apne dono hath (kandho tak) utthatey thhey aur kehte thhey: maine Rasoolullah ﷺ ke peechey namaz padhi tou Aap ﷺ bhi namaz ke shuru mein, ruku se pehle aur ruku se sar utthaney ke b'ad (isi tarha) rafaulyadain karte thhey."(Sunan al-Kubra Lil Baihaqi: 2/73 Wa Sanadahu Sahih, Imam Baihaqi ne kaha ke iske tamaam rawi siqah hain)

Sayyiduna Ali (Razi Allahu Anhu) farmaate hain ke Rasoolullah ﷺ namaz ke shuru mein, ruku mein jaane se pehle, ruku se sar utthaney ke b'ad aur do rakaten padh kar khaday hote waqt rafaulyadain karte thhey. (Sunan Abu Dawood: 744, Wa Sanadahu Hasan, Imam Tirmizi ne ise hasan sahih kaha hai)

Sayyiduna Abu Humaid Saa'edi (Razi Allahu Anhu) ne Sahaba e Kiraam (Razi Allahu Anhum) ke ek majme' mein bayaan kiya ke Rasoolullah ﷺ jab namaz shuru karte, jab ruku mein jaate, jab ruku se sar utthatey aur jab wo rakaten padh kar khaday hote tou rafaulyadain karte thhey, tamaam Sahaba (Razi Allahu Anhum) ne kaha: tum sach bayaan karte ho, Rasoolullah ﷺ isi tarha namaz padhte thhey. (Sunan Abi Dawood: 730 Wa Sanadahu Sahih, Jaame' Tirmizi: 304. Imam Ibne Hibbaan ne al-Mawaarid, Hadees: 491 mein aur Imam Tirmizi ne ise sahih kaha hai)

Imam Ibne Kuzaima is hadees ko riwayat karne ke b'ad farmaate hain ke maine Muhammad bin Yahiya rahimahullah ko ye kehte huwe suna ke jo shaks Hadees e Abu Humaid sunne ka bawajood ruku mein jaate waqt aur is se sar utthatey waqt rafaulyadain nahi karta tou uski namaz naqis hai. (Sahih Ibne Kuzaima: 588 Wa Sanadahu Sahih)
(Rafaulyadain Ke Bahut Se Dalaayil Maujood Hai)

RUKU KA BAYAAN:

Ruku mein jaate waqt (Allahu Akbar) keh kar dono hath kandho (ya kano tak) utthayen, jaisa ke Ibne Umar (Razi Allahu Anhu) ka farmaan hai:

((كان يرفع يديه حذو منكبيه إذا افتتح الصلاة وإذا كبر للركوع))

"Nabi e Akram ﷺ jab namaz shuru karte aur jab ruku ke liye takbeer kehte tab bhi apne dono hath kandho tak utthatey." (Sahih Bukhari: 735, Muslim: 390)

- Ruku mein peeth(pusht) bilkul seedhi rakhe aur sar ko peeth ke barabar, yani sar na tou uncha ho aur na nichey aur dono hathon ki hatehliya dono ghotno par rakhe.(Sahih Muslim: 498)
- Dono hathon(bazuon) ko taan kar rakhe zara khham na ho, ghotno ko mazboot thame. (Sunan Abu Dawood: 734 Wahuwa Hadees Sahih, Imam Tirmizi ne: 304 mein aur Imam Nawawi ne al-Majmu' 3/407 mein ise sahih kaha hai)
- Ruku ki haalat mein Nabi e Akram ﷺ ki hatehliya aap ke ghotno par yu rakhi hoti thi jaise ke aap ne ghotno ko pakda huwa ho. (Jaame' Tirmizi: 260 Wa Sanadahu Hasan, Imam Tirmizi ne ise hasan sahih kaha hai)
- Ruku ki haalat mein Nabi e Akram ﷺ apni kohniyon ko pehluon se door rakhte thhey. (Jaame' Tirmizi: 260 Wa Sanadahu Hasan)

RUKU KI DUAYEN:

Sayyiduna Huzaifah (Razi Allahu Anhu) farmaate hain ke Rasoolullah ﷺ ruku mein farmaate:

((سُبْحَانَ رَبِّيَ الْعَظِيمِ))

"Mera Rab 'azeem (har aib se) paak hai." (Sahih Muslim: 772)

Aap ﷺ iska hukm detey thhey ke ruku mein "Subhaana Rabbiyal 'Azeem" padhen, *DEKHE* (Sunan Abu Dawood: 869 Wa Sanadahu Sahih, Wa Sahhaha Ibne Kuzaima: 601,670. Ibne Hibbaan (al-Ahsaan: 1895), Haakim: 1,225 2/477) Maimoon bin Mehraan tabayee Rahimahullah farmaate hain ke ruku sujood mein teen tasbihaat se kam nahi padhni chahiye. (Musannaf Ibne Abi Shaiba: 1/250, Hadees: 2571, Wa Sanadahu Hasan)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

ITMINAAN NAMAZ KA RUKN HAI:

Sayyiduna Abu Huraira (Razi Allahu Anhu) se riwayat hai ke ek shaksh masjid mein dakhil huwa, Rasoolullah ﷺ masjid ke ek kone mein tashreef farma thhey, us shaksh ne namaz padhi aur (ruku, sujood, qaouma aur jalsa ki riaayat na ki aur jaldi jaldi namaz padh kar) Rasoolullah ﷺ ki kidmat mein hazir huwa aur Aap ko salaam kiya, Aap ﷺ ne farmaaya (waalaikumus salaam) wapas jaa kar phir namaz padh, is liye ke tuney namaz nahi padhi, wo gaya, phir namaz padhi (jis tarha pehle ba-qaaidah padhi thi) phir aaya aur salaam kiya, Aap ne phir farmaaya: (waalaikumus salaam) jaa, phir namaz padh kiyunke tuney namaz nahi padhi, us shaksh ne teesri ya chhoti baar (ba-qaaidah) namaz padhne ke b'ad kaha: Aap mujhe (namaz padhne ka sahih tariqa) seekha dey tou Aap ﷺ ne farmaaya: "Jab tu namaz ke iraade se utthey tou pehle khoob achchyi tarha wuzu kar, phir qiblah rukh khada ho kar takbeer e tehrima keh, phir jo Qur'an e Majeed mein se tere liye aasaan ho padh, phir ruku kar yahan tak ke itminaan se ruku (pura) kar, phir (ruku se) sar

uttha yahan tak ke (qaouma mein) seedha khada ho jaa, phir sajdah kar yahan tak ke itminaan se sajdah (mukammal) kar, phir itminaan se apna sar uttha aur (jalsa mein) baith jaa, phir sajdah kar yahan tak ke itminaan se sajdah (pura) kar, phir (sajde se) apna sar uttha aur (doosri rakat ke liye) seedha khada ho jaa, phir is tarha apni tamaam namaz puri kar. **(Sahih Bukhari: 793. Muslim: 397)**

QAOMA KA BAYAAN:

Ruku se sar utthatey huwe rafaulyadain karte huwe seedhe khaday ho jaaye. (Bukhari wa Muslim, iski takhreej tafseel se guzar chuki hai)

- Agar aap imam ya munfarid hain tou ruku se qaoma ke liye khaday hote waqt ye padhen:

((سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ))

"Allah ne uski sun li jis ne uski tareef ki." **(Sahih Bukhari: 796. Muslim: 476,478)**

AGAR AAP MUQTADI HAIN TO YE KAHEN:

((رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ))

"Aye Hamare Rab! tere hi waaste tareef hai, bahut ziyadah, pakeezah aur ba-barkat tareef." **(Sahih Bukhari: 799)**

Rifaa'ah bin Raafi' (Razi Allahu Anhu) riwayat karte hain ke hum Rasoolullah ﷺ ke peechey ek din namaz padh rahe thhey, jab aap ne ruku se sar utthaya tou farmaaya:

((سمع الله لمن حمده))

pas ek muqtadi ne kaha:

ربنا ولك الحمد حمدا كثيرا طيبا مباركا فيه

phir jab Aap ﷺ namaz se faarigh huwe tou farmaaya: "bolne waala kaun tha?" (kis ne yeh kalime padhe hain?) ek shaksh ne kaha: Aye Allah ke Rasool! main tha, Aap ﷺ ne farmaaya: "maine tees se zaaid fariste dekhe jo in kalimaat ka sawaab likhne mein jaldi kar rahe thhey."(Sahih Bukhari: 799)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

Tambeeh: Bahut se logon ko qaoma ka ilm nahi ke yeh kya hai, waazeh ho ke ruku se uthne ke b'ad itminaan se seedha khada rehne ko qaoma kehte hain, Rasoolullah ﷺ ruku se sar uttha kar seedhe khaday rehte aur baday itminaan se qaoma ki dua padhte.

Sayyiduna Bara (Razi Allahu Anhu) se riwayat hai ke Rasoolullah ﷺ ka ruku aur sajdah aur do sajdon ke darmiyaan baithna aur ruku se (utth kar qaoma mein) khada hona barabar hota tha, siwaye qiyaam ke aur (tashahud mein) baithne ke (ye chaar chizen: ruku, sajdah, jalsa aur qaoma tawaalat mein taqreeban barabar hoti thi)(Sahih Bukhari: 792. Muslim: 792)

B'az awqaat Aap ﷺ ka qaouma bahut lamba hota tha, Anas (Razi Allahu Anhu) farmaate hain ke Nabi Akram ﷺ is qadr lamba qaouma karte ke hum kehte ke aap bhool gaye hain. (Sahih Muslim: 473)

SAJDE KE AHKAAM:

- **Abu Huraira (Razi Allahu Anhu) se riwayat hai ke Rasoolullah ﷺ ne farmaaya:**

((إذا سجد احدكم فلا يبرك كما يبرك البعير وليضع يديه قبل ركبتيه))

"Jab tum mein se koi sajdah kare tou ount ki tarha na baithey balki apne dono hath ghotno se pehle rakhe."(Sunan Abu Dawood: 840 Wa Sanadahu Hasan. Imam Nawawi ne al-Majmu' 3/421 mein iski sanad ko jayid kaha hai)

Sayyiduna Ibne Umar (Razi Allahu Anhu) ki (darj zail) hadees is par shahid hai: Nafe' (Rahimahullah) riwayat karte hain ke Ibne Umar (Razi Allahu Anhu) apne hath ghutno se pehle rakhte aur farmaate ke Rasoolullah ﷺ aisa hi karte thhey.(Sahih Ibne Kuzaima: 627 Wa Sanadahu Hasan. al-Mustadrak Lil Haakim: 1/226 Hadees: 821. Imam Haakim, Zehbi aur Ibne Kuzaima ne ise sahih kaha hai)

Ghutno se pehle hath rakhne ko Imam Auzaai, Malik, Ahmed bin Hanbal aur Shaykh Ahmed Shakir (Rahmatullah Alaihim) wagairahuma ne ikhtiyaar kiya hai, Ibne Dawood ne bhi kaha: mera rujhaan Hadees e Sayyiduna Ibne Umar (Razi Allahu Anhu) ki taraf hai kiyunke is bareme Sahaba aur Tabayeen se bahut si riwayaat hain.

- **Sajde mein paishani aur naak zameen par tikaye.(1)**
- **Sajde mein dono hath kandho ke barabar rakhe. (2)**
- **Sajde mein dono hathou ko kano ke barabar rakhna bhi durust hai.(3)**

- Sajde mein dono hatehliya aur dono ghotne zameen par khoob tikayen.(4)
- Nabi e Akram ﷺ farmaaya: "Us shaksh ki namaz nahi jis ki naak paishani ki tarha zameen par nahi lagti. (5)
- Paaon ki ungliyon ke sirey qiblah ki taraf muday huwe rakhen.(6)
- aur dono qadam bhi khaday rakhe.(7)
- Aidiyo ko milayen.(8)
- Sajde mein seena, paet aur raane zameen se unchi rakhe, paet ko raano se, aur raano ko pindliyo se judaa rakhe aur dono raane bhi ek doosre se alag alag rakhe.(9)
- Sajde mein kohniya na tou zameen par tikaye aur na karwaton se milaye (balki zameen se unchi, karwaton se alag, kushada rakhe)(10)
- Sajde ki halat mein Nabi e Akram ﷺ apne bazuon ko zameen par nahi lagatey thhey balki inhen uttha kar rakhte aur pahlon se door rakhte yahan tak ke pichliy janib se dono baghlo ki safedi nazar aati thi.(11)
- Rasoolullah ﷺ farmaate hain: "Mujhe hukm diya gaya hai ke main saat(7) haddiyon par sajdah karon paishani, dono hathon, dono ghotno aur dono qadmo ke panjo par aur yeh ke hum (namaz mein) apne kapdo aur balo ko ekkhatta na kare.(12)"

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(1) (Sahih Bukhari:812. Muslim:490)

(2) (Sunan Abu Dawood: 734 Wahuwa Hadees Sahih. Ibne Kuzaima ne hadees: 640 mein aur Tirmizi ne hadees: 70 mein ise sahih kaha hai)

(3) (Sunan Abu Dawood: 726 Wa Sanadahu Sahih. Imam Ibne Hibbaan ne al-Mawaarid, hadees: 485 mein ise sahih kaha hai, neez Imam Tirmizi ne bhi isi mafhoom ki riwayat: (271) ko sahih kaha hai)

(4) (Sunan Abu Dawood: 859 Wa Sanadahu Hasan. Imam Ibne Kuzaima ne ise sahih kaha hai)

(5) (Sunan Daarqutni 1/348 Hadees: 2. Wa Sanadahu Hasan. Ise Imam Haakim ne al-Mustadrak 1/270 mein aur Ibne Jauzi ne ise sahih kaha hai)

(6) (Sahih Bukhari: 828. Sunan Nasai: 1159. Sahih Ibne Kuzaima hadees: 689)

(7) (Sahih Muslim: 486)

(8) (Sunan al-Kubra Lil Baihaqi 2/116 hadees: 2719. Imam Ibne Kuzaima hadees: 654, Wa Sanadahu Hasan. Haakim ne al-Mustadrak: 1/228 mein aur Zehbi ne ise sahih kaha hai)

(9) (Sunan Abu Dawood: 730 Wa Sanadahu Sahih, 734, Wahuwa Hadees Sahih. Jaame' Tirmizi: 304. Imam Tirmizi aur Ibne Kuzaima ne ise sahih kaha hai)

(10) (Sahih Bukhari: 828)

(11) (Sahih Bukhari: 807. Muslim: 497)

(12) (Sahih Bukhari: 809, 812. Sahih Muslim hadees: 490)

AURATEN BAZU NA BICHAYEN:

Bahut si auraten sajde mein bazu bichaa leyti hain, aur paet ko raano se milakar rakhti hain aur dono qadam bhi zameen par khaday nahi karten, waazeh ho ke yeh tariqa Rasoolullah ﷺ ke farmaan aur sunnat e paak ke khilaaf hai sune! Rasoolullah ﷺ farmaate hain: "Tum mein se koi (mard ya aurat) apne bazu sajde mein is tarha na bichaye jis tarha kutta bichaata hai." (Sahih Bukhari: 822. Muslim: 493)

Nabi e Akram ﷺ ke is farmaan se saaf 'ayaan hai ke namazi (mard ya aurat) ko apne dono hath zameen par rakh kar dono kohniyan zameen se uttha kar rakhni chahiyen, neez peat bhi raano se judaa rahe aur seena bhi zameen se uncha ho.

Meri mu'azzaz musalmaan behno! apne payare Rasool e Akram ﷺ ke irshaad ke mutabiq namaz padho, aap musalmaan mardo aur auraton ko eksaan irshaad farmaate hain: "Sajde mein apne dono hath zameen par rakh aur apni dono kohniyan buland kar." (Sahih Muslim: 494)

Rasoolullah ﷺ jab sajdah karte tou agar bakri ka bachcha hathon(baahon) ke nichey se guzarna chahata tou guzar sakta tha. (Sahih Muslim: 496)

SAJDE KI DUAYEN:

Sayyiduna Huzaifa (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ sajde mein (yeh dua) padhte:

((سُبْحَانَ رَبِّيَ الْأَعْلَى))

"Mera buland parwardigaar (har aib se) paak hai." (Sahih Muslim: 772)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

Darmiyaani Jalsa (Do Sajdon Ke Darmiyaan Baithna):
Abu Humaid Saa'edi (Razi Allahu Anhu) ki riwayat hai:

Rasoolullah ﷺ sajde se apna sar utthatey aur apna bayan paaon modtey (yani bichaatey) phir us par baithtey, aur seedhe hote yahan tak ke har haddi apne thikane par aajati (yani pehle sajde se sar uttha kar nihayati araam o itminaan se baith jaate aur duayen jo aagey aati hai padha kar) phir (doosra) sajdah karte. (Jaame' Tirmizi: 304 Wa Sanadahu Sahih. Imam Nawawi ne al-Majmu' 3/407 mein aur Tirmizi ne ise sahih kaha hai)

- Aap ﷺ ka ma'mool tha ke baithte waqt apna dayan paaon khadaa kar leyte.(1)
- Aur dono paaon ki ungliyan qiblah rukh karte.(2)
- Aur kabhi kabhi Aap ﷺ apne qadmo aur apni aidiyo par baithte.(3)
- Nabi e Akram ﷺ ka jalsa sajde ke barabar hota tha.(4)
- Kabhi kabhi ziyadah (dear tak) baithte yahan tak ke b'az log kehte ke aap (doosra sajdah karna) bhool gaye.(5)

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(1) (Sahih Bukhari: 828)

(2) (Sunan Nasaai: 1159 Wa Sanadahu Sahih. Imam Ibne Kuzaima ne hadees: 689 mein ise Abu Humaid se Hasan Li-Zatihi sanad ke sath riwayat kiya hai aur Imam Ibne Hibbaan nr ise sahih kaha hai. neez dekhe Sahih Bukhari: 282)

(3) (Sahih Muslim: 536)

(4) (Sahih Bukhari: 820)

(5) (Sahih Bukhari: 821. Muslim: 472,473)

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JALSE KI MASNOON DUAYEN:

Sayyiduna Huzaifa (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ dono sajdon ke darmiyaan yeh padha karte thhey,

((رَبِّ اغْفِرْلِي،رَبِّ اغْفِرْلِي))

"Aye Mere Rab! mujhe mu'aaf farma, Aye Mere Rab! mujhe mu'aaf farma." (Sunan Abu Dawood: 874, Wahuwa Hadees Sahih. Sunan Ibne Maajah: 897. Imam Haakim ne al-Mustadrak 1/271 mein aur Zehbi ne isi sahih kaha hai)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

DOOSRA SAJDAH:

Jab aap poore itminaan se jalse se farigh hon tou phir doosra sajdah karen aur pehle sajde ki tarha is mein bhi

baday khusho' aur khuzo aur kamil itminaan se dua padhen aur phir utthey.

JALSE ISTERAHAT:

Doosra sajdah kar leyne ke b'ad ek rakat poori ho chuki hai, ab doosri rakat ke liye aap ne uthna hai lekin uthne se pehle jalse isterahat mein zara baith kar uthtey is ki surat yeh hai:

Rasoolullah ﷺ (Allahu Akbar) kehte huwe (doosre sajde se) uthtey aur apna bayan paaon modtey huwe (bichaatey aur) us par baithtey hatta ke har haddi apni apni jagha pohach jaati, phir (doosri rakat ke liye) khaday hote.(Sunan Abu Dawood: 730 Wa Sanadahu Sahih. Jaame' Tirmizi: 304. Sunan Ibne Maajah: 1061. Imam Nawawi ne al-Majmu' 3/443 mein Imam Tirmizi aur Ibne Qayyim ne ise sahih kaha hai)

Rasoolullah ﷺ apni namaz ki taaq (pehli aur teesri) rakat ke b'ad khaday hone se qabl seedhe baithtey thhey.(Sahih Bukhari: 823)

Jalse isterahat se uthtey waqt dono hath zameen par teak kar utthey. (Sahih Bukhari: 824)

DOOSRI RAKAT:

Rasoolullah ﷺ jab doosri rakat ke liye khaday hote tou Surah Fatiha ki qiraat shuru kar detey aur sakta nahi karte.(Sahih Muslim: 599)

PEHLA TASHAHUD:

Is ko qaaidah e oula bhi kehte hain, doosri rakat ke b'ad (doosre sajde se uttha kar) bayan paaon bichaa kar us par baith jaaye aur dayan paaon khada rakhe.(Sahih Bukhari: 827,828)

Dayan hath apne dayen ghotne aur bayan hath bayen gothne par rakhe.(Sahih Muslim: 579)

Sayyiduna Abdullah bin Zubair (Razi Allahu Anhu) ki riwayat mein hai:

((كان رسول الله ﷺ إذا قعد يدعو، وضع يده اليمنى على فخذه اليمنى، ويده اليسرى على فخذه اليسرى))

"Rasoolullah ﷺ jab namaz mein baith kar dua (tashahud, durood wagerah) padhte tou apna dayan hath apni dayin raan aur bayan hath bayin raan par rakhte."(Sahih Muslim: (113) 579)

Maloom huwa ke namazi ko rukhsat hai, chahe dono hath ghotno par rakhe, chahe raano par.

Ab aap qaaidah e oula mein tashahud padhen, Sayyiduna Abdullah bin Masood (Razi Allahu Anhu) se riwayat hai ke Rasoolullah ﷺ ne farmaaya: "Pas jab tum namaz mein (qaaide ke liye) baitho tou yeh padho:

((التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ))

"(Meri saari) qauli, badni aur maali ibaadat sirf Allah ke liye khaas hai, Aye Nabi! aap par Allah ta'ala ki rahmat, salamati aur barkaten hon aur hum par aur Allah ke siwa koi sachcha ma'bood nahi hai aur main gawaahi deyta hon ke

Muhammad (ﷺ) Allah ke bande aur Rasool hain."(Sahih Bukhari: 831. Muslim: 402)

Rasoolullah ﷺ darmiyaani tashahud mein, tashahud se farigh ho kar khaday ho jaate thhey.(Musnad Ahmed: 1/495 Wa Sanadahu Hasan, Imam Ibne Kuzaima ne: 708 mein ise sahih kaha hai)

MASLA E RAFA E SABBAABA:

Tashahud mein ungli utthana Rasoolullah ﷺ ki badi ba-barkat aur azmat wali sunnat hai, iska saboot Sunnat e Rasool ﷺ se mulaahazah farmaayen:

Sayyiduna Ibne Umar (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ jab namaz (ke qaaide) mein baithtey tou apne dono hath apne dono ghotno par rakhte aur aapni daheni ungli, jo anghotey ke nazdeek hai, uttha letey, pas us ke sath dua mang letey.(1)

"Pas iske sath dua mangte." iska sahih mafhoom yeh hai ke anghosht e shahadat ke sath ishaarah farmaate jis tarha ke b'ad mein aane waali riwayat mein iski wazaahat aur tasreeh maujood hai. Wallahu 'Aalam. (hafiz zubair rahimahullah)

Sayyiduna Abdullah bin Zubair (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ jab (namaz mein) tashahud padhne baithtey tou apna dayan hath dayin aur bayan hath bayin raan par rakhte aur shahadat ki ungli ke sath ishaarah karte aur apna anghotaa apni darmiyaani ungli par rakhte.(2)

Nabi e Akram ﷺ dayen hath ki tamaam ungliyo ko band kar letey, anghotey ke sath wali ungli se ishaara karte.(3)

Sayyiduna Waayil bin Hujr (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ (doosre sajde se uth kar qaaidah mein) baithey, do ungliyan band kiyen (anghotay aur darmiyaan ki badi ungli se) halqah banaya aur anghosht e shahadat (kalime ki ungli) se ishaara kiya.(4)

Tashahud mein dayen hath se halqah banane ki yeh teesri masnoon kaifiyat hai. (hafiz zubair rahimahullah)

Sayyiduna Waayil bin Hujr (Razi Allahu Anhu) farmaate hain ke Rasoolullah ﷺ ne ungli utthayi aur aap usey hilatey thhey.(5)

Sirf "La Ilaha Illallah" kehne par ungli utthana aur kehne ke b'ad rakh deyna kisi riwayat se sabit nahi hai.

Tashahud mein shahadat ki ungli mein thoda sa kham hona chahiye.(6)

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(1) (Sahih Muslim: 580)

(2) (Sahih Muslim: 579)

(3) (Sahih Muslim: (116) 580)

(4) (Sunan Abu Dawood: 726 Wa Sanadahu Sahih. Imam Ibne Hibbaan ne al-Mawaarid: 485 mein aur Ibne Kuzaima ne: 713,714 mein ise sahih kaha hai)

(5) (Sunan Nasai: 890 Wa Sanadahu Sahih. Imam Ibne Hibbaan ne al-Mawaarid: 485 mein aur Ibne Kuzaima: 714 mein ise sahih kaha hai)

(6) (Sunan Abu Dawood: 991 Wa Sanadahu Hasan. Imam Ibne Kuzaima ne hadees: 716 mein aur Ibne Hibbaan ne al-Mawaarid hadees: 499 mein ise sahih kaha hai)

Qaaidah e tashahud se teesri rakat ke liye khaday hon tou (Allahu Akbar) kehte huwe utthey aur rafaulyadain karen, Sayyiduna Ibne Umar (Razi Allahu Anhu) ki riwayat mein hai ke jab Rasoolullah ﷺ do rakat padh kar khaday hote tou (Allahu Akbar) kehte aur dono hath utthatey. (Sahih Bukhari: 739)

Ab aap teesri aur chhoti rakat badastoor padh kar baith jaaye.

Aakhiri Qaaidah (Tashahud):

Is aakhri qaaide mein Rasoolullah ﷺ yun baithey thhey jaise ke Abu Humaid Saa'edi (Razi Allahu Anhu) bayaan karte hain ke jab wo sajdah aata jis ke b'ad salaam hai (jab aakhri rakat ka doosra sajdah kar ke farigh hote aur tashahud mein baithtey) tou apna bayan paaon (dayin pindli ke niche se bahar) nikaaltey aur apni bayin janib ke koley par

baithte.**(Sunan Abu Dawood: 730 Wa Sanadahu Sahih. Imam Ibne Hibbaan ne al-Mawaarid hadees: 491 mein aur Imam Nawawi ne al-Majmu' 3/407 mein ise sahih kaha hai)**

Aakhri qaaide mein dayen paaon khada kar ke nasb karna mustahab hai. *DEKH*:(Sahih Bukhari: 828 aur kabhi kabhi ise bichaana bhi jayiz hai. dekhe Sahih Muslim: 579) (hafiz zubair rahimahullah)

Bayin janib koley par baithna "Tawarruk" kehlata hai, yeh sunnat hai, har musalmaan ko aakhri qaaide mein tawarruk zaroor karna chahiye, kitne afsoos ki baat hai ke hamari auraten tou aakhri tashahud mein tawarruk kare aur mard is Sunnat e Rasool ﷺ se mehroom rahe.

Nabi e Akram ﷺ ne ek shaksh ko mana' kiya jo tashahud ki halat mein bayen hath par taek lagaye huwe tha Aap ne farmaaya: "Tu is tarha na baith kiyunke (namaz mein) is tarha baithna un (yahudiyon) ka tariqa hai jinhen 'azaab diya jaata hai." (Sunan Abu Dawood: 994. Musnad Ahmed: 2/116, iski sanad hasan hai)

Jab aap is qaaide mein baithay tou pehle attaihyaat padhe jis tarha doosri rakat padh kar aap ne qaaide mein padhi thi. aur rafa' e sabbaba (shahadat ki ungli uttha kar ishaara) bhi karen. attaihyaat khatam kar ke mundarijah zail durood shareef padhen:

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

((اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

"Ya Ilahi! rahmat farma Muhammad ﷺ aur Aal e Muhammad par jis tarha tuney rahmat farmaayi Ibrahim

('alaihis salam) aur Aal e Ibrahim par, beshak tu tareef waala aur buzrugi waala hai.

"Ya Ilahi! barkat farma Muhammad ﷺ aur Aal e Muhammad par jis tarha tuney barkat farmaayi Ibrahim ('alaihis salaam) aur Aal e Ibrahim par, beshak tu tareef waala aur buzrugi waala hai. (Sahih Bukhari: 3370)

DUROOD KE B'AD KI DUAYEN:

Nabi e Akram ﷺ ne farmaaya hai: "Tashahud mein chaar chizon se Allah ta'ala ki panaah zaroor talab karo."

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ))

"Aye Allah! main jahannum ke 'azaab se, maut aur hayaat ke fitne aur fitna e maseeh dajjaal ke shar se teri panaah mangta hon." (Sahih Muslim: 588)

(aur mazeed duayen bhi ahadees se sabit hai aap wo bhi padh sakte hain)

NAMAZ KA IQTITAAM:

Sayyiduna Abdul bin Masood (Razi Allahu Anhu) riwayat karte hain ke Rasoolullah ﷺ apne dayen taraf salaam phairtey tou kehte

((السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ))

aur bayen taraf salaam phairtey tou kehte

((السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ))

(Sunan Abu Dawood: 996 Wahuwa Sahih. Jaame' Tirmizi: 295. Imam Tirmizi aur Ibne Hibbaan ne ise sahih kaha hai)

Reference: | Namaz e Nabawi (sahih ahadees ki roushni mein) Tarteeb: Dr. Shafiq ur Rahman Hafizahullah. Tehqeeq wa Takhreej: Hafiz Zubair Ali Zai Rahimahullah. Page: 177-246 | Romanised: Syed Ibraheem Salafi

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